like for bluntness and abruptness and the consequent indirect approach to a subject. A caller coming with a request to prefer or an awkward subject to broach may talk at length about entirely irrelevant matters before stating the main object of his visit and then perhaps leave it to be inferred by more or less delicate hints, Or an educated man, feeling it to be beneath his dignity to show anger at an offence, may express his displeasure or return an insult through an obscure literary allusion. All this may prove costly in time, but that is regarded as of small consequence. The foreigners' directness of speech and anxious economy of hours and minutes seem to a Chinese crude and curious Westernisms— unless he himself, as is the case with many young Chinese, has become so Occidentalized as to have acquired them.

The etiquette which the Chinese developed for social intercourse was, as it existed before the changes by contact with the West, elaborate and intricate. To the uninstructed foreigner it was often bewildering. It is needless to try to describe it in any detail, partly because much of it is disappearing. In the chief cities and for many of the younger generation a large proportion of the old customs have largely passed. However, they have by no means entirely disappeared, and some remain unimpaired and in universal use. There has been the custom of speaking deprecatingly of anything connected with oneself and in praise of everything belonging to the person with whom one is talking. Thus in meeting a stranger it is still proper to ask his "honorable name," and in response to a similar inquiry to apprize him of one's "unworthy name." In addressing a superior or one older than oneself, it has been good form to remove one's glasses. One

did not shake hands with those whom he met, but clasped his own hands, possibly shaking them and making a bow—more or less profound as the occasion demanded. The Chinese bow, especially of the more profound kind, required practice and was a work of art, In offering or receiving objects it has been proper to do so only with both hands. The seat of honor is on the left of the host, but he who is asked to take it, especially if others are present, must do so, if at all, only after protesting his unworthiness and after one or more refusals. So with going through doors: it has been proper to urge the other to proceed first. Affability and genial good temoer have been expected in social intercourse and any departure